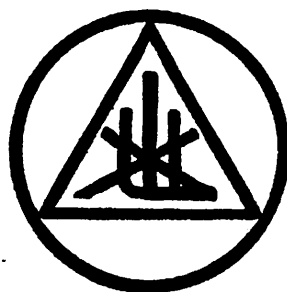


the Beacon



January 1967

The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

NATIONS UNITED	1
THE ANGLE OF CITIZENSHIP Djwhal Khul	3
THE NEXT STEP A. J. Rydholm	7
RACIAL MINORITIES Mary Bailey	11
THE FOUR FORCES OF CIVILISATION E. I. Thompson	13
THE BOTTLENECK Foster Bailey	17
THE FLAME OF GENIUS Phyllis S. Lean	20
THE FORERUNNERS : LENIN Irene Randall	23
UNESCO : AN ATTITUDE OF MIND ... René Maheu	27
SPIRITUAL IMPRESSION M. E. Haselhurst	28
BOOKS AND PUBLICATIONS	31
MOON CHART FOR 1967 (inside back cover)	

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NATIONS UNITED

I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one life and the one humanity. The era of the one humanity is upon us.

DJWHAL KHUL.

THE twenty-first Session of the General Assembly of the United Nations convened on September 20th, 1966. Much discussion and many differences of opinion have surrounded the "coming of age" of this world organisation brought into being in 1945 to save the world from the scourge of future war. The critics of United Nations' performance to date are numerous and of many nationalities within its own membership. Similarly, staunch United Nations supporters exist everywhere.

One hundred and twenty-two nations have signified agreement with the objectives of the United Nations by seeking membership. In spite of this, however, it is with an appearance of the utmost reluctance that member nations subscribe to specific action and programmes adopted within the General Assembly. Few seem able to observe in practice the Articles of the United Nations Charter or seem willing to apply the principles on which the charter is based. This is the fundamental problem facing the United Nations today. It must be resolved in the immediate future if this world organisation is to achieve the effects it could and should.

With one outstanding exception, the United Nations is reasonably representative of all the peoples of the world. It has achieved a certain universality even if unity has yet to be created. Through its specialised agencies and committees, however, member nations are now expressing a rudimentary form of unity in deciding on activities designed to relieve various forms of human deprivation through social, economic and technical programmes, and in support of agricultural and industrial development.

Although these specialised forms of United Nations work, intended to relieve suffering, provide opportunity and assist underdeveloped areas in the world, are technically "non-

political" and are handled as autonomous agencies free from the political fetters that frequently hamstring the decisions of the Security Council and colour the deliberations of the General Assembly, nevertheless, their work is all too frequently hampered and reduced by the failure of member nations to honour their commitments, usually for political reasons of self-interest and possible effects on home affairs.

For example, in 1963 the General Assembly unanimously adopted a Resolution on the Elimination of all Forms of Racial Discrimination. The Commission on Human Rights is working to implement that Resolution in practical ways. Their work is handicapped because more than three years after this unanimous decision by the membership of the United Nations, only four nations have ratified the Resolution. These four are, one in South America, one in Africa, one in Eastern Europe and one in Asia. It is hoped, however, that during a three-week conference to be held early in 1968 by the Commission, member nations will actually "pledge" certain specific action.

Similarly, the United Nations Development Programme reports that since the General Assembly adopted a resolution in 1961 declaring the 60's to be the "Development Decade", by the end of 1966 the agreed goals are nowhere in sight. The developed and wealthy nations had undertaken to contribute up to one percent of their gross national product during the decade. The countries receiving aid were to increase their gross national product by five percent during the same period. The failure is due to the member nations themselves failing to live up to their commitments. For instance, the amount now contributed to foreign aid by the United States is less than one-half of one percent of the gross national product, and the United States is the wealthiest and largest participant.

So we see on all sides and in many areas of world work, the sheer necessity for the member nations of the United Nations to observe its Constitution, to support its agreed

programmes and actions, to honour their obligations, and to be willing to sacrifice a little national self-interest to the future of man and to the essential objectives for which the United Nations was brought into being.

Beacon readers may wonder why we are discussing this matter in a Beacon editorial, particularly in the first issue of a bright new year. The answer is simple. If humanity is not only to survive but to make the needed progress into the new era in terms of the most practical aspects of daily life, as well as in a deepening of consciousness, in a basic change of values for living and a new spiritual orientation, a realistic form of unity and right relationship must emerge in practice between the nations of the world.

The United Nations is the second attempt in twenty-five years to establish a world organisation where peoples of different cultures and forms of civilisation may meet to explore their common problems and resolve their disagreements. To guarantee human survival the United Nations must succeed. It can succeed if its member nations wish and act accordingly.

The peoples of the world can contribute to this end by their own individual and group-organised action in support. The pressure of public opinion is an important factor in the political life of nations. The work of non-governmental organisations is also a vital fact of life, with increasing influence in most of the developed countries of the world. Personal responsibility for the human family and world affairs is accepted first by those with some degree of soul consciousness. The Plan of Hierarchy for humanity forms the framework and energy structure within which we think and act.

We know that the Hierarchy is working through the United Nations to bring the peoples of the world together and to lift the whole human family. We know that the Ava-

tar of Synthesis, working on the mental plane through the impression of ideas, can pour his energy through such groups as the new group of world servers, and the General Assembly of the United Nations. There is a spiritual power behind and within the work done in this international zone beside the East River in New York. Even the least sensitive person entering into its aura becomes slightly over-awed by its focused vitality and pervasive peace.

"The United Nations, through its Assembly and committees *must* be supported . . . at the same time let this group of world leaders know what is needed" says Alice Bailey in her book, *Problems of Humanity*.

There is an organised and destructive opposition to the United Nations to be offset by a knowledge of the facts, by balanced thought and judgment, by inclusive attitudes of mind and by a willingness for sacrifice, the sacrifice of self-interest. Therefore, at the start of 1967, and in preparation for United Nations International Year of Human Rights in 1968, we want to bring this matter urgently to your attention. What can be done by spiritually-minded individuals and by the esotericists of the world to co-operate with the constructive and necessary work of the United Nations? There are United Nations Associations in most towns, cities and country areas in most parts of the world. There is literature and information available. Translated into national terms by thousands of selfless individuals and into world terms by the member nations of the United Nations, practising the ideal of human unity written into the Charter of the United Nations will not only permit the United Nations to grow in effectiveness, but will provide the whole human family with the key to a better future of peace and progress for all.

M. B.

Unity, peace and security will come through the recognition, intelligently assessed, of the evils which have led to the present world situation, and then through the taking of those wise, compassionate and understanding steps which will lead to the establishing of right human relations, to the substitution of co-operation for the present competitive system, and by the education of the masses in every land as to the nature of true goodwill and its hitherto unused potency. This will mean the deflecting of untold millions of money into right educational systems, instead of their use by the forces of war and their conversion into armies, navies and armaments. It is this that is spiritual; it is this that is of importance and it is this for which all men must struggle.

from PROBLEMS OF HUMANITY, p. 171.

The Angle of Citizenship

by Djwal Khul

The coming educational systems will endeavour to stress individual integrity and responsibility while at the same time developing group consciousness, a sense of citizenship, world relationships and soul relationships.

THERE is a growing feeling amongst the citizens of most nations that the major task of the educational systems is to fit the child for citizenship. By that they mean that it is the task of the State and of the taxpayers so to train the child that he may be a co-operative, intelligent part of that organised whole which we call a nation; that he may be so disciplined that he can take his part in and make his contribution to the State and thus can be of social value yet play a distinct individual part, and at the same time a group-directed part, in the life of the community wherein he has been born and in which he must necessarily sustain himself; that his individual life and interests count less than the corporate life, and that the preliminary lesson he must be taught is the fact that he is a unit in a functioning group of similar units, each of whom is expected to contribute his quota of good to the whole.

The initial germ of this idea, amazing as it may seem, started when the first school was organised thousands of years ago. These schools were very small at first, educating only a favoured few, but leading up gradually, usually via religious organisations, to that mass education and compulsory tuition which distinguishes the modern State schools, whose task it noticeably is to prepare millions of young people in the world for intelligent, but directed citizenship.

Today, among the so-called enlightened nations, some kind of compulsory education is imposed upon the masses; the children of all nations are taught reading, writing and the rudiments of arithmetic. They are supposed thereby to have a general idea of world conditions, taught geographically, historically

and economically, and are supposed thereby to achieve some recognition, objectively and naturally, of the processes and reasons why the various nations have come to be what they are and where they are, and so have gained a consciousness of a general planetary picture. The changing outlines of this picture are today producing mental flexibility in children, and this is, in many ways, a definite asset.

In producing citizens, however, the emphasis up till this time has been twofold. The aim of education has been so to equip the child that when he reached years of maturity he could take care of himself in the predatory world of modern life, earn a livelihood and become if possible rich and independent of those with whom his life was cast. In all this tuitional process the emphasis was laid upon himself as an individual, and the point of interest was upon what *he* was going to do, how *he* was going to live, and what *he* could get, make and achieve out of life.

In those conditions where the school bias was religious, as in Church schools of any kind, he was taught that he must endeavour to be good, and the selfish incentive was held before him that if he could do this he might some day go to Heaven and have a happy time. When these ideas had been instilled into him, when he had been forced by organisational pressure into the desired pattern and mould, when he had absorbed the needed amount of sketchy information about humanity and human achievements, and when his capacity to remember facts, historical, scientific, religious and other, had been developed, even though his power to think remained entirely undeveloped, he was

turned loose upon the world and his ordained community to make good and to establish *himself*.

Institutional Aspect

The above is, I realise, a broad generalisation. It leaves out of reckoning altogether the innate and inherent capacities of the child, his achieved point of soul development, and any recognition of the powers with which he enters into life as a result of many previous life experiences. It leaves out also the influence of the many conscientious, spiritually-minded and highly evolved teachers who have down the ages set their mark upon the young people they have taught and thus oriented them and led them forward to better things. I am dealing solely with the institutional aspect of the educational systems and with the proven effect upon the young of every nation who have been subjected to these systems. The realised goals which the institutional teacher has set before himself have been narrow, and the consequent effect of his teaching and of his work has been the production of a selfish, materialistically-minded person whose major objective has been self-betterment in a material sense. This has been strikingly aided where any individual ambition has been present which would lead the child to operate willingly with the narrow selfish goal of a teacher. The natural idealism of the child (and what child is not an innate idealist?) has been slowly and steadily suffocated by the weight of the materialism of the world's educational machine and by the selfish bias of the world's business in its many departments, plus the emphasis always laid upon the necessity of making money.

Little by little this disastrous state of affairs, which reached its climax in the early years of this century, has been slowly changing, so that today in many countries the welfare of the state itself, the good of the empire, the need of the nation is held before the child from its earliest years as the highest possible ideal. He is taught that he must serve the state, empire, or nation with the very best that is in him; it is strongly inculcated into his consciousness that his individ-

ual life must be subordinated to the greater life of the state or nation, and that it is his duty to meet the national need, even at the expense of life itself. He is taught that in times of great emergency he, as an individual, does not count at all, but that the larger corporate whole, of which he is an infinitesimal part, is the sole factor that matters. This is a definite step forward in the expansion of consciousness which the human race must achieve.

I would here remind you that it is the expansion of consciousness and the production of increased sensitivity and perceptive awareness which is the goal of all divine and hierarchical effort. The goal is not for betterment of material conditions. These will automatically follow when the sense of awareness is steadily unfolded. The future of humanity is determined by its aspiration and ability to respond to the idealism which is today flooding the world.

At this time also a still further step is taking place. Everywhere and in every country men are being taught in their earliest years that they are not only individuals, not only members of a state, empire or nation, and not only people with an individual future, but that they are intended to be exponents of certain great group ideologies, democratic, totalitarian, or communistic. These ideologies are, in the last analysis, materialising dreams or visions. For these, modern youth is taught that he must work and strive and, if necessary, fight. It is therefore surely apparent that behind all the surface turmoil and chaos so devastatingly present today in the consciousness of humanity, and behind all the fear and apprehension, the hate and separateness, human beings are beginning to blend in themselves three states of consciousness, that of the individual, of the citizen, and of the idealist. The power to achieve this, and to be all these states simultaneously, is now reaching down into those levels of human life which we call "submerged classes."

All this is very good and part of the ordained plan. Whether it is the democratic ideal, or the vision of the totalitarian state, or the dream of the communistic devotee, the effect upon the consciousness of human-

ity as a whole is definitely good. His sense of world awareness is definitely growing, his power to regard himself as part of a whole is rapidly developing and all this is desirable and right and contained within the divine plan.

Process Spoiled

It is of course entirely true that the process is spoiled and handicapped by methods and motives that are highly undesirable, but human beings have a habit of spoiling that which is beautiful; they have a highly developed capacity for being selfish and material and because the minds of men are as yet practically untrained and undeveloped, they have little power of discrimination and small ability to differentiate between the old and the new, or between the right and the more right. Having been trained in selfishness and in material attitudes while under parental control and in the educational systems of the day, their trend of thought normally runs along these undesirable lines.

In the Piscean Age which is passing, the youth in every country has been brought up under the influence of three foundational ideas. The result of these ideas might be expressed under the terms of the following questions :

1. What shall be my vocation in order that I may have as much of the material world as my state in life and my wants permit ?
2. Who are the people who are above me, to whom I must look and whom I must honour, and who are those below me in the social order and how far am I able to mount in the social scale and so better myself ?
3. From childhood I have been taught that my natural inclination is to do wrong, to be naughty or, if the setting is narrowly orthodox, that I am a miserable sinner and unfit for future happiness. How can I escape the penalties of my natural predilections ?

The result of all this is to breed in the race a deep-seated sense of material and social ambition and also an inferiority complex which necessarily breaks out into some form of revolt in the individual, in racial explosions or, again speaking individually, in a rabidly self-centred attitude to life. From

these distorted tendencies and retrogressive ideals the race must eventually emerge. It is the realisation of this which has produced in some nations the over-emphasis on the national or racial good and on the state as an entity. It has led to the undermining of the hierarchical structure of the social order. This hierarchical structure is a basic and eternal reality, but the concept has been so distorted and so misused that it has evoked a revolt in humanity and has produced an almost abnormal reaction to a freedom and a licence which are assuming undesirable dimensions.

The widespread demand of the youth of the world today, in some countries, for a good time, their irresponsibility and their refusal to face the real values of life, are all indicative of this. This is to be seen at its worst in the democratic countries. In the totalitarian states it is not permitted on the same scale, as the youth in those states are forced to shoulder responsibility and to dedicate themselves to the larger whole, and not to a life of material vocation and the wasting of their years in what I believe you slangfully call "a good time." This good time is usually had at the expense of others, and takes place in the formative years which inevitably condition and determine the young person's future.

Sense of Responsibility

I am not here speaking politically or in defence of any governmental scheme. A forced activity and then a forced responsibility, relegate the bulk of those so conditioned to the nursery stage or the child state, and humanity should be reaching maturity, with its willingness to shoulder responsibility and its growing sense of the real values of the standards of life. The sense of responsibility is one of the first indications that the soul of the individual is awakened. The soul of humanity is also at this time awakening *en masse*, and hence the following indications :

1. The growth of societies, organisations and mass movements for the betterment of humanity everywhere.
2. The growing interest of the mass of the people in the common welfare. Hitherto the upper layer of society has been inter-

ested, either for selfish, self-protective reasons or because of innate paternalism. The intelligentsia and the professional classes have investigated and studied the public welfare from the angle of mental and scientific interest, based upon a general material basis, and the lower middle class has naturally been involved in the same interest, from the point of view of financial and trade returns. Today this interest has reached down to the depths of the social order and all classes are keenly alive and alert to the general, national, racial or international good. This is very well and a hopeful sign.

3. Humanitarian and philanthropic effort is at its height, alongside of the cruelties, hatreds and abnormalities which separativeness, overstressed national ideologies, aggressiveness and ambition have engendered in the life of all nations.
4. Education is rapidly becoming mass effort and the children of all nations from the highest to the lowest are being intellectually equipped as never before. The effort is, of course, largely to enable them to meet material and national conditions, to be of use to the state and no economic drag upon it. The general result is, however, in line with the divine plan and undoubtedly good.
5. The growing recognition by those in authority that the man in the street is becoming a factor in world affairs. He is reached on all sides by the press and the radio, and is today intelligent enough and interested enough to be making the attempt to form his own opinions and come to his own conclusions. This is embryonic as yet, but the indications of his effort are undoubtedly there; hence the press and radio control which is found in all countries in

some form or another, for there can never be any permanent evasion of the hierarchical structure which underlies our planetary life. This control falls into two major categories :

Financial control, as in the United States.
Government control, as in Europe and Great Britain.

The people are told just what is good for them; reservations and secret diplomacy colour the relation of the government to the masses, and the helplessness of the man in the street, in the face of authorities in the realm of politics, conditioning decisions such as war or peace, and theological impositions, as well as economic attitudes, is still pitiful, though not so great and so drastic as it was. The soul of humanity is awakening and the present situations may be regarded as temporary.

The purpose of the coming educational systems will be to preserve individual integrity, promote the sense of individual responsibility, encourage a developing group consciousness of basic individual, national and world relationships, meanwhile extroverting and organising capacity, interest and ability. At the same time there will be an effort to intensify the sense of citizenship, both in the tangible outer world of the physical plane and in the kingdom of God and of soul relationships.

In order to bring this about, and thus completely change the present world attitudes and wrong emphases, the drastic and catastrophic present planetary situation has been permitted.

from *Education in the New Age*, pp. 100-107

Books by Alice A. Bailey

New printings of the following books by Alice A. Bailey are now available from the LUCIS PUBLISHING COMPANY, NEW YORK, and the LUCIS PRESS LTD., LONDON :

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A further printing of **A Treatise On Cosmic Fire** containing a new and enlarged index will be available in the next few months. Further printings during the course of 1967 will be announced in **the Beacon**.

The Next Step

by A. J. Rydholm

If man would fully integrate his personality and fuse it with the soul, he would overcome the difficulties of the transition he is now facing.

WHILE humanity is still powerfully driven by its emotional impulses, and by the externalised reactions to these impulses, its concrete mind has been growing by leaps and bounds. This concrete mind may be termed the academic, analytical, rationalising, scientific mentality, the pride of our age. On the whole, however, this is the area of man's total mental structure which has been referred to as "the slayer of the real." This seems to have validity when we consider the mess mankind has managed to rationalise and to emotionalise itself into. This area of mind is the instrument *par excellence* of the thinker. It stands between the areas in his constitution of, on the one hand, emotion, desire, pride, ambition and, on the other, of soul, intuition and spirit, yet leaning heavily toward the former motivating personality factors in its general responses. It is therefore highly sensitive to the vacillations, the transitoriness, the unreliabilities and the tempers of worldly behaviour.

Soul, intuition and spirit are the dimensions of *the knower*. *The thinker* finds expression in speech and action, based very largely on worldly experience and on personalised motives. The knower manifests divine wisdom which is deep universal awareness and intuitive knowing totally beyond the need for rationalisation and speech. The words of the thinker who is uninspired from higher levels, usually run into error, illusion and trouble. Word questions evoke word answers, frequently based on nothing more than wishfulness, vanity and hope, or on misguided and narrow idealisms. The knower is serene, calm, inwardly secure, universally oriented and, therefore, unaffected by the environmental turmoil of mundane life. Pure reason, transcending the rationalising tendency of the mind, however scholarly, can be

tapped as a motivating factor in the daily conduct of the individual, leading him to right solutions, away from emotional tension, bias and consequent illusion. He is insulated, while not isolated.

In all fields of communication today whole populations are exposed daily to ideas, ideals, opinions, propaganda and scientific dissemination, all of such broad scope and with such wide-spread insistence that even the most negative and placid are being mentally agitated, and their imagination stirred. Public discussions and dialogues, conversations and arguments between people in all walks of life on all conceivable subjects, from politics, sociology and world affairs to science and theology, are stimulants which no man can escape unless he retires to a cave in the mountains. Even there, the furore of encroaching traffic, the exhalations of our industrial mechanised civilisation and, in some parts, the noise of battle, would follow to disturb him and to remind him of the desperate, often rather hysterical, pace of his brothers' activities caught in the uncontrolled sweep of the highly charged emotional and mental force currents which envelop the entire globe today.

How do men react under the stresses of these complex bombardments, aimed at their feelings and at their minds? They can no longer stand still and allow events to go by without being touched by them in some way or other. Complacency and isolation are luxuries of the past, and can no longer be indulged with impunity. Neurosis or rebellion have taken their place, and are world-wide today.

On the physical level modern man feels impelled to rush along his freeways and to streak through the skies after the illusive material abundance which he hopes will

bring him happiness and peace. His engines and instruments are aimed at the moon and at our sister planets. More often than not, ulcers, nervous disorders, palpitations and early demise are his reward.

Emotional Levels

On emotional levels the aim focuses on accusations against others, and on counter-accusations, for causing the upset in their lives. These criss-cross the earth as never before in human memory. Polemics, rhetoric, demagoguery and propaganda crowd the air waves and reach the remotest corners of the globe. Rivalries, resentments and antagonisms are so obdurate that the graces of character, ethics, morality and responsibility have little chance to assert themselves.

On the mental plane the arrow aims at scientific exploration, at manipulation for personal, sectional and national advantage, at academic education and philosophy, at systems of psychology, at social and economic concepts and experimentations.

Theology is struggling to regain the ground lost over the last few centuries but has, on the whole, failed to keep pace with man's growing mentality which now demands more intellectually mature and demonstrable, less mystical, vague and sentimental interpretations of holy writ.

For all practical purposes, understanding and enlightenment, the soul of man and of mankind is left largely out on the limb, neglected. Yet the soul overshadows the whole business of living, thinking and feeling by functioning as the transmitter of the causative spiritual energies into the personality without which life, creation and form would be non-existent; never coercing but seeking response to its quiet steady pulsations and stimulations; never tiring of love and patience for its child, the man as we know him; gently urging him to recognise and to accept the soul as his Father in heaven whence peace, harmony and well-being can flow and flood mind and heart and, through these centres, calm the emotions, dissolve the inner tensions, and benefit the physical body.

At the same time, a steadily growing minority is aiming consciously and with some

understanding, acquired or intuitive or both, to fill in and bridge the gap in the human constitution between personality and soul, between the lower and the higher minds, between the realm of the thinker and the realm of the knower. This is now the next great step man is destined to take in the unfoldment of his consciousness, preparing himself for an important initiation in group formation.

The cleavage between personality and soul, or spirit, is a major demarcation line in the human structure. Below the line, the three divisions of personality, which are the physical, emotional and concrete mental, function side by side, though still with considerable friction, therefore depleting vitality and affecting health. Above the line, a totally unfamiliar dimension of existence, sensed but rather feared, keeps the average man in vague apprehension of the unknown. He suspects existence of realms to which he is somehow related, but knows not where to turn for enlightenment. He looks to the past and its accumulated knowledge and recorded information for the answers to his questions, where little will be found for his present and future needs.

Man now has to reach into a new and higher dimension for the expansion of his awareness, for the answers to his questions, and for the solution to his problems. These are pressing in upon him with insistent force under overtones of threats and violence which he cannot ignore if he wishes to survive with balanced judgement. Man is like the fly caught in the spider's web. He is faced with the choice of extricating himself from his dilemma by an act of will and with disciplined unbiased judgment of why he is caught, or to allow himself to be overwhelmed by thrashing about blindly and emotionally. Personalised emotional involvement in the multifarious tensions of the day is not solutional. Even sentimentalised attachment to narrowly evaluated causes and corrective procedures can produce only frustration and bitterness. Such involvements and procedures, habitual with many people and with certain groups and nations under pressure at this time, lead ultimately to fear-born hysteria

or to vengefulness. These factors block the pathways in the personality for the beneficial and illuminating flow of the growth-promoting spiritual energies.

The worrisome population explosion is paralleled by a mental explosion and by an emotional explosion. The universal globe-wide ramifications and effects of the three can be evaluated only when viewed in evolutionary perspective. They are not haphazard and meaningless occurrences although mankind, not knowing where to look for reasons and purposes, is inclined to feel that they are just that.

Learned and fearful statistics are being quoted as to what is going to happen if such developments are not stopped or reversed. Contraception has become a popular and respected word in our daily language. It is generally assumed that all disturbing occurrences are purely circumstantial and haphazard, and that all other bad happenings are simply due, without much rhyme and reason, to the selfish and wilful machinations of evil men in groups. It is more or less taken for granted that it is the innocent who usually suffer while the selfish are left in possession of power and in the enjoyment of the supposedly good things of life.

Troubled Times

Universally troubled times, such as we are living in today, attract into embodiment from the reservoir of the Earth's total soul complement many of those souls who need the disturbing experiences for their evolutionary growth which the present period offers them in order to work out, or to burn out, accumulated deposits of past error, indulgence and negativity. These souls are evidently still in the majority. Esoterically viewed then, the population explosion may be somewhat better understood.

Those interested in analogy and symbology may see a subtle relationship between the explosion of the atom and the three explosions in the human personality structure. All affect the collective world consciousness structure. The human body is, after all, composed of the same constituents that are dealt with in the laboratory. There is therefore, a definite relationship to be seen between

Earth and man. Through the atomic superstructure of the universal life principle which permeates and informs all atoms and composite forms, pressures and influences are exerted on all forms everywhere on the planet, transmitted through the etheric-magnetic aura and the psychic field of the planet into which man's own corresponding auric fields are tied. It is interesting to note, in this connection, that the four explosions which are sending their shock waves through all of humanity, began, or reached a climactic phase, approximately at the same time, in the early forties of this century.

At that time we split the atom, as we have come to call it, on the physical-etheric level and thereby caused it to explode with devastating force and dangerous implications. The war caused the furies and angers native to the lower ranges of the emotional plane to explode all over the globe. This contributed to the setting on fire of the pro-creative urge in men, thereby inadvertently preparing vehicles for uncounted millions of waiting souls who, we must assume, seek or are drawn to the kind of experiences and opportunities which the second half of the twentieth century can provide. The minds of men are now in a highly explosive state also as the ideologies, sociologies and economies are raging over the face of the earth in violent competition and debate under threats, and counter-threats, of more war.

We can see in the interwoven relationships of total nature a wondrous pattern of unity underlying outer diversity. Inadvertently from the human standpoint of observation and awareness, yet purposefully from the esoteric standpoint as it relates to total planetary evolution, man has been the instrument of nature to evoke and to release from the mineral kingdom certain radiations and energies that were formally rigidly locked up in matter. This has meant for the mineral kingdom, as we are told, an important initiation and a great spiritual event for the whole planet. Even though our scientists may be outwardly unaware of the subjective or occult implications of what they have accomplished humanity may have chalked up a bit of favourable karma in this respect. The event represents a form of service

rendered to the lower kingdom. As such it might be viewed as a successfully executed part of the divine Plan for mankind, and for the life of the planet as a whole and its logico oversoul.

Hiroshima has been rebuilt. Most other areas destroyed by the last war have been rebuilt in less than a generation. The human edifice is being pressured to rebuild itself along more enlightened lines, having, however, seemingly fallen back into the errors of an exclusive materialism. This may have to reach a point of serious and painful crisis before a turning in economic orientation can, or will, take place, with a fairer distribution of the world's goods assured to all inhabitants. Stone and steel obey architect and builder without evident protest. Man, a free agent, resists the great Architect's plan before he comes to see the advantage of accommodating himself to divine soul direction, allowing himself thereby to become a conscious creatively activated unit in the globe-encircling divine edifice of total life.

Mankind not Lost

Yet, despite the outer confusions and rampaging antagonisms, despite the surface ignorance of inner realities, mankind is not lost and near the end of things. These manifestations are in large part due to mankind's resistance to major change. Those who do see the need for change and work for it, must still discover right means and methods, means that do not merely shift the hurt from one area of life to another, from one segment of mankind to another. The "either/or" type of orientation is totally inadequate and unphilosophical. This is difficult when the underlying emotions and feelings of resentment, blame and revenge rise easily to deflect the vision and to weaken the effectiveness of otherwise good intentions. Looking deeper, these manifestations are due to the transition in over-all consciousness which nature, through the law of evolution, is rather forcefully urging on mankind at this time. All sub-surface causative impulsions respond to the larger planetary and solar patterns of pressure which are evidently intent on taking advantage of the present unparalleled sid-

erial opportunity for expanding world consciousness. Mankind is riding the shock waves of major change, being tossed hither and yon because the significance of the inner realities has not reached the surface of consciousness which is overlaid with the obscuring debris of emotionalism, of much selfishness and a good deal of brooding or expressed hatred. These are the man-made glammers which, however, can be seen being painfully pushed aside and dispelled to allow the inner light eventually to irradiate the outer consciousness.

Mankind stands on the threshold of a vast new cycle in the unfoldment of its internal potentialities. Vistas of tremendous new discoveries beyond materiality and the orthodoxies of thought, science and religion lie just beyond man's present vision, knocking on the door of his present consciousness. These vistas defy the familiar laboratory techniques of investigation. That is why the transition is proving so difficult. On the whole, man is reluctant to change and to transcend familiar ways, means and methods unless driven by outer adversity and sufficient internal stress. He has to let go of old ways and take a new direction in his search for truth; not along lateral lines where wall after wall blocks his further progress. The now famous, or infamous, Berlin wall symbolises the general idea in concretised form. Even the concrete of the wall symbolises the idea still further.

So, laterally, or horizontally, the last frontiers have been reached on earth. All that is now possible on that level is consolidation, adjustment and integration, beginning with a willingness to accommodate diverse elements without rancour, prejudice and self-righteousness. Man now has to accept and respond to the inner urge for starting to move vertically, raising himself above the divisive walls he has erected on the personality level. He needs to synthesise its several areas, move into the light of his true self, and through it, into the light universal of which his own true self is an integral part or unit; not to lose his identity there, but to become truly creative and useful in ways yet undreamed.

Figuratively speaking, man stands in the

(continued on page 12)

Racial Minorities

At the Arcane School Conference in London, June, 1966, Mrs. Mary Bailey contributed some ideas on the problem of racial minorities, summarised as follows :

THE problem of the racial minorities in the world is vast and varied, reflecting the constant change in human affairs and relationships during this fluid period of reorientation toward the new age. It is possible, therefore, to note only a very few points of immediate concern.

The key to the problem of minority groups is clearly stated in the book *Problems of Humanity* in these words :

“The entire problem can be traced back to the outstanding human weakness, the great sin or heresy of separateness.”

The solution to the problem is also summarised as :

“Minority problems can only be solved on the inclusive basis of *brotherhood* in the human family and right human relations. This applies to all minority problems, although the methods of application vary.”

At a time when the problems faced by many different kinds of minority groups are so much a part of world thinking and planning, it is important to bear in mind that an attitude of separateness with its inevitable corollary, superiority, creates inter-group and international divisions and conflicts, and that the practice of right human relations based on a realisation of brotherhood can solve them : right human relations plus, we might add, a true sharing of all resources, since many minority problems today have an economic background.

In the broadest sense, however, viewing humanity as one race and the world as one world, the white race has now become the minority race. And while the white race has for a long time based its attitudes to the racial minority in any group or nation on the need for a white majority coming to terms with a coloured minority, what happens if the problem is put in reverse ? The white race cannot claim any very successful outcome either in changed attitudes and actions or in the responsibility of initiative. There are still problems of racial intolerance, segregation, exclusion and persecution in

most civilised parts of the world in spite of the slow advance of civil rights movements. Therefore with what attitude of mind does the white minority expect the coloured majority—those of yellow, brown and black skins—to approach the same problem ? Why should those whose skin is of a darker colour, and who have been classified for centuries as “inferior”, exercise greater tolerance and more inclusiveness in their relations with the white race ?

There is a lot of re-thinking to be done and a re-evaluation of the new situation arising all over the world due to the many emerging newly independent nations and the desperate need in this interdependent world for a working partnership between all races. Right relationship between the races is therefore of crucial importance.

We can look at many efforts made in this direction in the last few months with complacency or with desperation dependent on the colour of our skin. The United States, for instance, is making some slow progress both in de-segregation and in the actual provision of those rights and freedoms guaranteed long ago to every citizen under the terms of the Constitution of the United States. The karmic debt of the United States to the Negro peoples is prodigious. A little while ago the *Unesco Courier* reported that over a period of four centuries, one hundred and sixty million Africans were taken out of Africa for the American slave trade alone. Only the young and the strong were taken, but nevertheless four out of every five died on the way. We are horrified at the mass murder of Jewish peoples during the world war, but equally shocking crimes have been committed by the powerful against the defenceless in the name of racial superiority.

The outcome of the civil rights struggle in the United States is inevitable in spite of last ditch resistance in certain parts of the country by notorious extremists. And it is encouraging that white and Negro peoples are working

together increasingly to establish integrated societies and equal opportunities according to the law of the country.

In Africa the problems are infinitely more complex but always, in the last analysis, boil down to a matter of principle. The need to create a working partnership between the races has largely been ignored for too long, and while the white majority held the power politically and economically the black majority has been exploited and suppressed, leading in time to its inevitable result.

A Radiant Centre of Light

Africa is destined to become a radiant centre of light in the world and the transformation of the "dark" continent is well under way, again in spite of reactionary opposition and the rationalisation and justifications of the unwilling.

The esoteric group in the world can help to provide a subjective climate and atmosphere in which those disciples now engaged in working out this problem can be given the spiritual strength and co-operation they need. Knowing the principles to be established, the inevitable working of the great Law and the underlying reality of the brotherhood of man, it is incumbent on us to dissipate any glammers, illusions and prejudices we may still harbour and to create a steady centre of true perception and balanced thought in human consciousness through which the minds of men may be enlightened.

There is still a deplorable and unrealistic tendency to misinterpret information given

to us about the incarnating remnants of the Lemurian (3rd Root Race) and Atlantean (4th Root Race) civilisations. To consider the 5th Root Race, the Aryan, as a race of spiritually superior white men is inaccurate and often only another example of the rationalisation of a convenient and comfortable attitude of mind.

The reality of these root race remnants can be verified by anyone really interested. Much information is given, for example, in *A Treatise on Cosmic Fire* (see p. 122). We are informed that the third and fourth root races will ultimately disappear, not as many think by their extinction, but by evolution and transformation in consciousness. This evolutionary process must be given understanding co-operation and all needed opportunities. *Souls incarnate in any race* according to the service to be rendered and the growth to be achieved in consciousness under the terms of the Plan. The 6th Root Race will emerge from the evolved intuitive consciousness of all races, third, fourth and fifth, white and coloured.

There is one humanity, one soul, one life. These are the realities underlying the new age principles of co-operation, sharing and right human relationships. So far as the problem of the racial minorities is concerned, it is on these principles, accepted in consciousness and practised in daily life, that the present effort towards equality and freedom will succeed.

The next step

(continued from page 10)

hardening concrete of his habit-born mundane interests, attitudes and beliefs with his boots tightly laced. Let him unlace the boots of these cramped, separative and intolerant personality entanglements and allow mind and heart to rise into the freer atmosphere of soul and spirit. While this sounds abstract it is, nevertheless, the next step he is asked

to take. He has now arrived at a point in his evolution of consciousness where, with right effort, he can enter the path of discipleship with understanding of what he is doing, and of why it is the only way to spiritual unfoldment and internal peace. The full integration of his personality resources, fused with the soul, is now an imminent possibility for man on this planet. That is the significance and the high promise of the difficult transition he is now facing. It means, not doom, but new birth.

The Four Forces of Civilisation

by Elizabeth Irene Thompson

Is it not time that we ceased submitting to destiny as relative cause and effect, to the will of man as an aggressor, to the fallacy of necessity as a palliative remedy and allied ourselves with the supreme law of providence which is always beneficent?

MAN is one of the four great Powers in the universe. The fact that universal, composite man is a power, is averred by the sacred codes of all nations. It is felt by all sages. It is avowed by all true savants. A dictionary of natural history says :—

“Man possesses the essence of organising power. It is in his brain that the intelligence that governs the formation of beings is confined. He (man) is born the minister and interpreter of the divine will over all that breathes. The sceptre of the earth is entrusted to him. A Chinese legislator of olden times stated that man is one of the three powers which rule the universe.”

Since the time of the Chinese sage, the expansion of civilisation has added a fourth power.

That man is a power, no one doubts. But he is a power in the germ. In order to manifest his potential properties in a manner to attain the height to which his destiny calls him, he has need of an interior action that can be stimulated by the impact of an exterior action upon him. From whence will come the impetus of this indispensable culture which condition and circumstance are to develop?

The reply is, that this impetus will come from the three other powers with which he is indissolubly linked. These three powers between which man, unconsciously to himself perhaps, is placed, are “force-providence”, “destiny”, and “necessity or expediency.”

Beneath him is destiny or the continuous sequence of cause and effect. As he continually moves across this pathway of destiny he finds himself in the constant embrace of necessity or expediency, as it were. An old French expression is : nature, nécessité et

nature, or the need of dealing with nature in the raw. Above him is force-providence or the constant operation of supreme law.

The kingdom of man serves as a link between force-providence and destiny. It is the mediatory will, the efficient form between these two natures. Man thus becomes a means of communication. He is the mechanism of two actions: transformation and transmutation. He is the conjunction point of two movements, centripetal and centrifugal, which would be incomplete without him.

These three powers: force-providence, destiny, and man, constitute a universal trinity. All action takes place through them. All things in the universe are subject to them.

As primal causes, these three powers are difficult to define. But they can be known by their acts and comprehended in their movements inasmuch as they operate in the sphere of individual man as an integral part of universal man.

In that phase of universal nature which is instinctive in function, destiny is known as “fatality”. This fatal inevitability is that which links invisible cause and visible effect. This domain of nature includes the three kingdoms of mineral, vegetable and animal, or the realm of elementary beings whose actions are all predetermined by natural laws. Hence all action is classified as fatal or forced and destiny is said to dominate these three kingdoms because of the inevitableness of certain consequences that must of necessity follow all action. It is the sequence of these consequences that not only influence the future in the lower kingdoms but in that of unevolved man as well. Destiny makes itself felt in the present and influences the future

because, as the sum-total of past consequences, it is the present foundation of involuntary actions and reactions.

Force-providence is classified as superior in that it is an intellectual function of universal nature. Providence may be regarded as living universal law operating as spiritual force. Its outward form is determined by the channel which it uses. Therefore it is one in essence though triple in aspect: spiritual, mental and physical, or activity, idea and being. It is an emanation from the Divine Creator as represented by the circle and is conceived of as co-existent with supreme law. It is this supreme law which determines the power-to-be of all things. All inferior causes draw their origin and force from the depths of force-providence functioning through supreme law and all inferior principles likewise emanate therefrom.

The aim of force-providence is the perfection of all its manifestations. This perfection is inerably stamped upon every archetypal idea prior to its manifestation in concrete shape and form. The immediate action of this force-providence is only upon primal substance as universally diffused. But inasmuch as all particular things are the sequential consequences of primal substance in action, force-providence becomes the mediator for all the smallest details of human life. Invisible ties bind every least experience of man to universal events.

The Fourth Kingdom

When the fourth or human kingdom appeared on earth, man belonged to destiny. He was involved in the vortex of fatality. Although man, in his elementary human condition, was subject to this vortex of fatality and, to a large degree, still is, he carried within him a divine germ, a spark of the divine will. It is this universal presence of the divine will in individual life which maintains harmony and balance. Liberty is the essence of this divine spark involved in man, as well as in all other beings. As it develops, evolving from state to state, it operates upon its environment according to the nature of its energy. This energy becomes augmented by resistance to fate or that which is deemed inevitable. And resistance grows as self-determination or self-realisation evolves into awareness

or consciousness. This is the mystery of this inherent principle in man.

This force of resistance may be more or less indefinitely restrained but it can never be wholly vanquished. The full potentiality of divine will in man will not be completely manifest until it is entirely developed in humanity as a whole. This potential will of the Grand Man of the universe is one of the four great powers of life. The other three, as previously mentioned, are force-providence, destiny, and necessity.

This power or will of universal man, when put into operation, is equal to each and all of the other three powers and need not be submerged by any of them. From time to time this universal will is quickened into activity by an impulse rising in cosmic law which is conceived of as existing *a priori* to all manifestation. In its office of transformer, the universal will in man unites destiny and force-providence. In fact, without the will of man, these two extreme powers could never unite; they would never understand nor co-operate with one another.

The activities of this will are revealed in the modification of co-existent things. New conditions are constantly created that immediately become the property of destiny. The way is prepared for future mutations of that which is already existent and necessary conditions are permitted logical fulfilment. This will-power of universal man, being essentially free, can exercise itself with equal facility in collaboration with force-providence or with destiny and is absolutely equal to the environmental requirements of necessity or expediency.

Man can change the form of social organisation under which he lives. He can lengthen the time of his prosperity, cultural enjoyment and freedom, or, he can shorten the time of his privation, limitation and ignorance. This can be universally accomplished to the degree that the composite human will, by unanimous consent and conscious choice, is correlated with force-providence. It can be individually accomplished by the assertion of individual initiative working in harmony with individual allotment of this same force-providence.

Force-providence is universal, beneficent, progressive, unlimited, co-operative, peaceful, and homogeneous.

Fate-destiny is elementary, relative, limiting, aggressive, combative, resistive, and heterogeneous.

Necessity is a condition of high-pressure circumstance arising as a relative aftermath from operations of either force-providence, fate-destiny, or the will of man.

Let us use an acorn to illustrate man's power to change social organisation. In this acorn is contained the life proper of an oak, the future germination of the tree which bears this name, its roots, trunk, branches, arborisation, fructification, all that which constitutes the oak with the incalculable succession of oaks which can arise from it. Here are two powers clearly manifested. First, we perceive an occult power, incomprehensible, impossible to grasp in its essence, which has infused this acorn with the potential life of the oak, which has specified this life as the life of an oak, and not the life of an elm, a poplar, a maple or any other tree. This life which manifests itself under the vegetable form and under the particular form of the oak pertains, nevertheless, to universal life, because all that lives, lives by virtue of this universal life. All that is, IS. There are not two verbs "to be". This occult power which endows living things with the power of being and which specifies the particular form of the One life in this individual power of being, we have called "force-providence".

Secondly, in the acorn is another obvious power which is comprehensible and ceasable in form. It is the concrete, manifested effect of the vital infusion of which we have spoken. How it was accomplished, no one knows. But why it was accomplished is always self-evident. That is, whenever the acorn finds itself in a condition suitable for germination it will always result in an oak, and nothing but an oak. This power which appears always as the inevitable consequence of a principle or the result of a cause, we have called "destiny". And here it is well to note this difference between destiny and force-providence. Destiny is transitory, relative. It, as a power, exists only so long as the condition or conditions producing it exist. But the force of providence is absolute, requiring no conditions for its IS-ness.

A Third Power

Let us again return to the acorn. We as human beings are aware of a third power which is not in the acorn and which can dispose of it. We perceive this power to be free, since it is in ourselves and nothing prevents us from developing it except our own mental inertia. Potentially, this power IS. Therefore it belongs to the essence of providence or the force of spirit. In actual manifestation it exists, for it must be used on something. Therefore it partakes also of the power of destiny.

This power enables us to hold the acorn. We can eat it and assimilate it into the substance of our bodies. We can give it to an animal that will eat it. We can destroy it by crushing it with a hammer or we can plant it and in due time it will produce an oak tree. Assume that we have crushed the acorn with a hammer. Apparently the acorn is destroyed; but is its destiny annihilated? No. It is only changed. We have been responsible in producing a new destiny for the acorn. The debris of the nut decomposes according to fatal, fixed and irresistible laws. The elements which were united in order to enter into its composition are dissolved. Each returns to its place in the original scheme of things, and the life for which they served as covering, being unalterable in essence, will be carried anew by its appropriate vehicle into the nourishing channels of the oak and will fertilise another acorn and once more offer itself to the chances of destiny. This power which can take possession of the principles given by providence and can act effectively upon the consequences of destiny, we have called the "will of man".

Again, instead of examining an acorn, let us take a wild, sour apple, which has as yet received only the influence of destiny. In other words, it is the automatic result of the law of cause and effect. The life principle in it functions at that level of energy which exerts no conscious, individual will of its own. If we sow a seed of this apple and if we cultivate with care the tree which springs from it, the fruit which is brought forth will be perceptibly improved. And by a period of cultivation will be improved more and more from year to year. Without this cultivation, which is the effect of the action of human will, nothing

could improve the apple. This is indicated by the fact that cultivated forms of both vegetables and animals will revert to type if left free from the influence of man. For destiny is a stationary power which carries nothing to perfection. But once we possess an apple tree improved by cultivation, we can, by means of grafting, make use of this apple tree in improving many others, modifying their destiny and, sour as they are, we can, in course of time, make them sweet. Nay, we can do even more. We can, by conveying the principle of another species into these seedlings, transform sterile shrubs into fruitful trees. Now that which operates in the realms of vegetable and animal life through the process of cultivation, operates in the higher plane of human life by means of civilisation. These two examples of vegetable-variation through the action of human will should make it comparatively easy to apply similar analogies to a like process in the functioning of human beings.

The actions of destiny, human will, and necessity or expediency are quite open and easily discernible. The workings of force-providence are more veiled. If men in general could foretell what the designs of force-providence are, it might, by virtue of the free-will of choice, be possible to oppose or resist the fulfilment of these designs. The open sesame to this capacity for individual Godhood is constructive thinking. This if practised, will lift man's consciousness above the limiting realm of the field of destiny and enable him to function consciously in the higher realm of spiritual causation wherein are generated the designs of force-providence.

The Circle

Up to now, we have used the symbol of the circle to designate the Creator or Universal First Cause. Hereafter, by virtue of scientific accuracy we shall use the word "principle" for all those creative potentials represented by the circle. Through the mathematical analysis of word chemistry it has been ascertained that the English word "principle" symbolises the philosophic concept of the Unknown God of the ancient philosophers. Principle is a symbol of a philosophic concept which, by reason of its abstract transcendency admits of no defining. Philosophy,

reason and science are agreed that the limited cannot encompass the limitless. In the exercise of reason and perception, man may extend his conceptual limits to whatever degree his faculties of deduction may be developed. In philosophy he may still further extend his perceptiveness to understand that which in *limited* perspective is actually incomprehensible, but which through extension of awareness becomes perceptible, namely: the activities and designs of force-providence. "Principle" is that which by virtue of omnipotence precipitates existence within itself; by virtue of omnipresence transcends that which exists within it; by virtue of omniscience, all knowledge and wisdom is experienced." Hence principle is demonstrated to be the word-equivalent to the symbol within the circle, the creator in which all existence is aspected, all quality is attributed, and all reality is inherent.

Returning now to force-providence, destiny, will of man, and necessity or expediency of which we have been previously speaking, we have found them to be four modes, methods, or activities by means of which things get done or are accomplished in the world. Coupling, for a moment, our former term "creator" with our new term "principle" as a designation for our circle-symbol, we say that the creator-principle is one in essence but in relation to civilisation it is four in the aspects of force-providence, destiny, will of man, and necessity or expediency, since these are the apparent causative agencies in the social, political, economic and governmental affairs of the nations of the world. We do not conceive of these four aspects as distinct and separate entities, but as four faculties of universal intelligence in activity. Four natures composed in a single nature as idea. Four modes of Being. Four laws operating in shape and form.

Man is a self-conscious, individualised manifestation of principle. He is one in essence but in relation to the world at large he manifests in the four aspects of spirit, intellect, will and body corresponding to the four-fold aspects of principle: force, activity, idea and being.

(continued on page 19)

The Bottleneck

by Foster Bailey

Individual man and humanity as a whole have to face the same crises. At the moment we are all striving for right relationship, and the mind of humanity should be attentive to its own soul in order not to fail the world at this stage.

IT has become quite impossible to get any rational understanding of what is going on in the human family today without certain fundamental concepts being accepted as at least probably true as applied to all men. One basic concept is obviously the fact of a continuing progressive evolution of consciousness in the human family. If there is no overall goal and no progress available to humanity for such a goal, we are indeed helpless struggling fragments.

What an individual does with his life depends upon his status in the long evolutionary process and what we call his consciousness or awareness must be reasonable if it is to stand the test of the present human crisis in the world. In the religious field where one would expect the greatest aid, the progress channel is largely blocked. The intelligence of the individual is affronted and things which produce faith and conviction are unattractive. Religious concepts are in general childish and extremely old age.

In the field of Government including democracies the public is habitually indoctrinated, national self-interest is rampant, and the objectives for which we are cajoled into fighting wars are today almost completely materialistic, competitive and prideful. The folly of saving "our way of life" by war is disguised as fighting for freedom of others. Governments are too largely the organised selfishness of a particular group of people of a particular geographical area. The objective which is used to harness the instinct of patriotism is childlike pride. The ideal of life values has been stated as the urge to get more money to buy more things to have more fun. The wealthiest nation is presumed to be the greatest nation, which is not at all true. The most competitive nations in the world market, which are successful commercially, wield the greatest influence, but un-

questioning subservience by the less economically successful is disappearing. Meanwhile the nations with the greatest abundance of destructive power in bombs and armaments are in fierce competition, the victims of intense fear and the magnified need of national self-protection.

While the depressing picture above outlined is all too apparent, there are, however, increasing evidences tending toward right human relations as between individuals, races, religions, and in the international field of Government. It has been said that we seem to know all about everything except how to live decently together. But togetherness is increasing because our conquest of time and space and communication limitations are forcing us to it.

In the social sciences and particularly in international relationships the consciousness of various separative groups is now undergoing in group terms the same process that has for ages been the spiritual goal of the individual. We can, therefore, perhaps get a valuable aid to group progress by considering any group with relation to its legitimate evolutionary progress as we would an individual. Although the parallelism is not perfect it is useful.

The individual has to overcome certain factors that are destructive such as selfishness, greed, and indifference to the welfare of his neighbours, cruelty, injustice, ruthless competition, pridefulness, thirst for power, *et cetera*. Nations today are controlled to a more or less extent by all these sorts of things, many of them rationalised for public consumption by leaders who have rationalised themselves about their own leadership and rightness.

The individual gradually transcends all these various forms of separateness by the tough method of trial and error, hard ex-

perience, and failure in the struggle for being more important and having more things. Eventually he turns to spiritual values in his own life which he discovers in his own consciousness and which do not depend for their validity to him on any ideology or indeed religion. Eventually he disciplines his life and lives by esoteric values more than material values.

Two Basic Concepts

Two basic concepts underlie this change of focus of the life. One is the law of cause and effect and the other is the law of rebirth. We cannot escape the effects of how we have lived in the past and as a separated unit of consciousness in the human family we have a long past stretching back through many lives. Races, religions and governments also cannot escape the results of what they do. As personalities we have achieved by self-centred focus on what we have desired. If what is desired is elevated to better things, the whole life is elevated. Another essential factor is the reality of the human soul. Or to put it another way, the fact is that there is a spark of divinity in every man, call it by what name we may choose, and that the process of evolution has for its goal the ultimate dominance in the life of this spiritual factor.

It is reasonable, therefore, to recognise that there must come some life and some stage in the evolutionary process when the individual as a soul achieves victory over the individual as a self-centred personality struggling for its separated desires and achievements. Such a cycle in the life may be delayed in its emergence but it is inevitable. If no more rational aid is evoked, sheer suffering will ultimately bring us there. It has been described as the bottleneck period in discipleship and in this connection the term disciple can be thought of as the next stage of consciousness which wisely relates the individual to the welfare of humanity. An incarnation in which an individual gains this victory is the climaxing achievement of the long evolutionary past. It is the most important thing that could happen to him. There are many guides available at this bottleneck crisis but most of us struggle through it rather blindly.

The same things are essentially true with relation to the evolutionary developments in the establishing of right human relations. We cannot achieve world stability or world peace on the power basis. Nations attach their allegiance to ideologies and sacrifice human lives and great wealth to protect what they call their superior way of life. Hitler did not like the Jews so he sold his nation the idea of killing them all off. It was a grizzly failure. Fortunately, the United States decided not to try to kill off all the Russians to save capitalism and we are now beginning to understand that we are not going to save our way of life by ignoring and black-balling and refusing to have anything to do with some seven hundred million human beings who happen to be Chinese.

A better process is being exemplified in the organisation known as the United Nations. To preserve the peace and to bring relief and aid to the under-privileged in humanity, every step of the way has to be fought in gaining support of the richest and most powerful nations because they are committed to what they conceive to be their own national welfare and all other nationalities are considered inferior. In contrast to this we discover in actual experience in the United Nations that in the new and younger nations beginning their struggle to better themselves and emerge as nations, there is relatively a clean slate. It is much easier for them to accept the fact that selfish competition between nations and exalting of one nation above another is impractical and foolish. It is easier for them to recognise that the welfare of other nations around them is of importance to them and that they should relate their emergence as nations to the welfare of other national groups. There is much less greed and selfishness in the new age nations than in the older ones.

Today in world affairs humanity is facing a situation comparable to the situation of the individual at the bottleneck stage of evolution. It is becoming apparent that the world is not going to be controlled by the wealth and power of a few great nations, even if they can get together. Peace and stability and human betterment are going to emerge as right relations are established through such agencies as the General Assembly of the

United Nations. Any nation today that manoeuvres and subverts and controls that body for its own ideology and its own economic advantage is a far greater danger to the true destiny of humanity than are the experimental gyrations of inexperienced small nation struggles.

What humanity does in the present world crisis with its newly acquired powers and its perfected big business dominance is comparable to what the individual does with his life, and his achieved personal potencies at his bottleneck crisis. Humanity has developed

enormous mental power. It now misuses it for ultimately futile selfish ends championed by powerful nations, races, and religions. The right use of the mind for inclusive co-operative purposes has become a necessity for our civilisation. The soul of the nations should be recognised to be as real as its mind, and invoked. The mind of humanity must be attentive to its own soul lest we fail at this world bottleneck stage.

*New York,
April, 1966.*

The Four Forces of Civilisation

(continued from page 16)

When, in the vernacular, we say that providence, destiny, will of man, and necessity are in action, we are stating that supreme law as providence, destiny as prophetic law, will as volitive law, and necessity or expediency as relative law are the efficient causes which are producing the present world events. This will signify, according to the occasion, that all beings whatsoever who are individually subject to one or more of these laws by virtue of their peculiar glandular and nervous organisation, serve to provoke all social, religious, political, economic, educational, and governmental agitation, resistances and revolts.

The World Ruled By Minorities

Is there a reason for all this? Yes. And that is that the world as at present constituted with its great masses of undeveloped human minds, is ruled by minorities. Principle by virtue of its four great powers stimulates responsive individuals and small groups into action in keeping with their inherent tendencies in order to upset old conditions and lay the foundation for necessary new ones.

Types of leaders and organisations have come into manifestation in response to the impetus and impulse of principle along its four great channels of expression. This has resulted in the precipitation, through small

minorities upon an indifferent, ignorant, unresisting majority, of the foundations at least of new social, economic, political and governmental conditions and circumstances. In other words the world is having something done for it in spite of itself, and, because of its general unwillingness voluntarily to unfold its own highest functional capabilities, it must experience these changes the "hard way".

Is it not about time that we awakened from our supine submission to destiny as relative cause and effect, to the will of man as an arbitrary aggressor, to the fallacy of necessity or expediency as palliative remedies, and allied ourselves with the supreme law of providence which is always beneficent? Should we not make an intelligent effort to infuse into these four forces of civilisation something constructive, something of internationalism in the exchange of our arts, our scholarship, our social customs, and our political economics? In this way recognising our spiritual kinship with the good, the true and the beautiful as a universal language to which the hearts of all men respond? When humanity voluntarily co-operates with perfect law it involuntarily pays reverence and homage to that Universal Divinity which is inherent in every individual human spark. All beings could then join in a paean of praise for they would be collectively rewarded with that individual liberty which is unblighted and unprofaned by the destructiveness of licence.

The Flame of Genius

by Phyllis S. Lean

Those who show the way to the rest of mankind are oblivious of the impact they are to make in the centuries ahead. They "wander the world amazed at their own lightness and glee."

THIS glimpse at one manifestation of the cosmic consciousness really begins with the well-known Delius work "Sea Drift" composed in 1904 and first performed in Essen (Germany) two years later.

The theme of "Sea Drift" is well-known; the deeply moving song "Out of the cradle endlessly rocking" is one poem from the many by Walt Whitman incorporated in his *Leaves of Grass*, an anthology of his mystical experiences.

Walt Whitman was an American born in 1819. He died in 1892, so his life spanned most of the 19th century. His father was a Quaker carpenter and his mother of Dutch farming stock.

He had a chequered career; sometimes teaching school, sometimes working as a typesetter in local newspapers, then an appointment as Editor of the *Brooklyn Eagle* in 1846. He lost this job two years later because of his political opinions, for he was the essential liberal, an ardent prohibitionist and opposed to the capitalist system. Another editorial appointment followed 11 years later, for in 1857 we find Whitman editing the *Brooklyn Times*, again for a short space of two years. The narrow-minded nonconformist churches of that period in America bitterly opposed his views, for he had added not only the abolition of slavery to his catalogue of good causes, but was busy with sex problems, the illegitimate children of unmarried women, and was seeking solutions to the problems of prostitution. He loved people. It is difficult to realise this when so much of the background of his poetry describes unfettered nature, but Whitman says of himself that in his Brooklyn and New York days, he drew his inspiration from the teeming masses of

this rapidly growing industrial zone. *Leaves of Grass* was published in 1855 and is still recognised as probably the most influential single volume of verse in the whole of American literature. The book was not at first a success, anything but, yet Ralph Waldo Emerson appreciated these poems.

Whitman served as a male nurse or medical orderly in the American Civil War and then later found a job in what was called "the Indian Department," a Government department concerned with the welfare of the Red Indians of North America. He was obviously interested in what we call today race relations, but he was dismissed from this post because his poems *Leaves of Grass* were considered indecent. Finally, an American friend and contemporary, William D. O'Connor, published a pamphlet in 1866, in defence of Whitman, describing the writer in the title of the pamphlet as "The Good, Gray Poet". This image has stuck and it is with the clear overtones of this description that Whitman is now remembered and honoured.

It is strange that paralysis overcame Whitman, as later it was to overcome Delius. Whitman contracted the sickness in 1873 and for the rest of his life managed to live on the sale of his books and sometimes by lecturing. It would appear that his speech was not affected. His books were always more popular in England than in his native America and at one time enjoyed a wide sale. Delius was born seven years after the publication of *Leaves of Grass*. The year was 1862, the place Bradford, Yorkshire; he was the son of a German wool merchant who had established himself in the North Country. Many books have been written about him and, judging by their widely divergent accounts, the writers

find great difficulty in assessing the complex character of the composer.

In 1884, as a young man of 22, Delius went off to Florida, U.S.A., there to grow oranges; perhaps it was at that period that he first encountered the writings of Whitman. Few writers have attempted to relate these two men, for those who appreciated Delius as a musician fail to come to terms with Whitman and those who understand the poet are few and far between and possess insufficient musical knowledge and comprehension to build the bridge.

More Anthology than Single Poem

It is extremely difficult to summarise the basic theme of *Leaves of Grass*, which is more of an anthology than a single poem. It is a poem of brotherhood which expresses the social, political and aesthetic concepts of the age, but in a most curious manner, for Whitman is not primarily concerned with the righting of wrongs seen outside himself. He is no Wordsworth contemplating the French Revolution, nor is he a Shelley in revolt. The whole of the experiences that he describes are being enacted as his own experiences. It is this extraordinary self-awareness that makes Whitman timeless and which truly gives him a place on the winding path of the Way-Showers.

He tells the truth quite clearly when he says:—

"I celebrate myself and sing myself
I loaf and invite my soul,
I run and loaf at my ease
Observing a spear of summer grass
The smallest spirit shows there is really no death."

This last line establishes his important motif—rejuvenation in nature.

There is no doubt an affinity between Whitman, Delius and Nietzsche, who, too, was part of this same great historical period. Friedrich Wilhelm Nietzsche was born in 1844 and died in 1900. He was the son of a Protestant minister and, as a young man, studied classical philology at Bonn and Leipzig, being appointed a Professor in this field at the University of Basle in 1869. Nietzsche has for a century been the victim of harsh criticism. His basic theme was the doctrine of "*ubermensch*," which, in psychology, is a term connected

with sublimation. How bitterly he was misunderstood when the Nazis adopted him in the 1930's.

Whitman is known to many esoteric students because of the prominence given to the poet in Bucke's *Cosmic Consciousness*.

Richard Bucke was born in Canada in 1837, he met Whitman in 1877 and came to know him very well. Bucke was orphaned in childhood and spent his youth in hard circumstances, working on railways, steamboats and as a miner and prospector. His colourful adventures on the Canadian frontier led to disaster; he lost one foot and part of the other due to frost-bite. At the age of 21, Bucke inherited a little money and was able to enter McGill Medical School, there to graduate in medicine and subsequently to become a leading Canadian psychiatrist. He became President of the Psychological Section of the British Medical Association and of the American Psychiatric Association. He was a leading authority on mental and nervous diseases and distinguished himself in his work at the Asylum for the Insane at Hamilton, Ontario.

These facts about Dr. Richard M. Bucke are mentioned only because it is important to establish that his treatise on *Cosmic Consciousness* was the work not of some woolly-minded mystic, but of a man who had made a study of mental disorder and was not likely, therefore, to be misled by the aimless meanderings of the lunatic fringe.

The striking single fact about Dr. Bucke is, however, that at the age of 36 he had a sudden illuminating metaphysical experience that influenced his whole life and led to the production of his remarkable book.

Unique Essay

A biographer of Bucke—Beatrice Simpson—claims that the doctor saved Whitman's life. We do not know the details, but Bucke's essay on Whitman embodied in this thesis on *Cosmic Consciousness* relates much about the poet that has been written in no other place. Whitman was already 61 when Bucke wrote about him. He mentions the poet's exceptional hearing. Whitman claimed that he could hear the grass grow and the trees coming out in bud. Describing Whitman,

Bucke says that the poet never experienced bitter or vicious feelings towards other people, for he never sneered at others, never manifested alarm or apprehension. He described the poet's magnetic personality, the grey hair surrounding the rosy face and said of him that all who came into contact with Whitman, immediately loved him.

A visitor to the home of Walt Whitman, who was himself very musical, is reported as saying: "I know what it is, it is his wonderful voice that makes it so pleasant to be with him".

Bucke says that Whitman was not a deep student, limiting his reading to about two hours a day and sometimes not touching a book for a week. His reading was not planned, he would have six or eight books spread around him on the floor, reading a few pages here and a few there, history, metaphysics, religion, science, novels and rarely poetry. Whitman claimed that he knew no language other than English; this reminds us of Emerson, who claimed to know nothing about Sanscrit, yet wrote brilliant commentaries on Vedanta. Whitman may have been modest; it is suspected that he could get along quite well in French, German and Spanish. What did he do when he was not writing? He loved strolling around outside, looking at the grass, the trees, flowers, the sky, listening to birds, crickets, frogs and the wind in the trees; the myriad sights and sounds of nature. His enjoyment of the ever-changing vistas of light in the open air relates him to the impressionist painters of his own generation. Recently, reading a life of Renoir, in which Whitman was, in fact, never mentioned, I was reminded over and over again of the poet. Renoir was born in 1841. Sometimes he speaks of trying to transfer to his canvas "a little of the living light which had enveloped him."

Whitman was always singing, in the bath, as he dressed and as he sauntered outdoors. He knew many poems by heart and could recite long passages from Shakespeare. He loved flowers and would sometimes gather a great bouquet of wild flowers for his dinner table. He liked to wear a buttonhole, usually a rosebud or a geranium.

To sum up Walt Whitman in one sentence, it would be true to say that there never was

a man who liked so many people and so many things, and disliked so few. Bucke claims that Whitman is the most perfect example of the Cosmic Consciousness that the world has ever seen. This is a large claim. Whitman himself seems not to have known the extent of his own spiritual power.

Looking back down the corridors of history, it seems obvious that all the Way-Showers were in ignorance of the impact that they were to make in the long centuries ahead. Did the Buddha, Jesus, St. Paul or Mohammed know what they had started? To quote Whitman: "Did they not all wander the world amazed at their own lightness and glee?"

It is this "lightness and glee" which Delius sensed and which pervades the music he wrote, inspired and enthralled by *Leaves of Grass*.

If you have a recording of Delius' "Sea Drift," listen to the haunting opening chorus. The scene is set in Paumanok, the shores of Long Island where, in his youth, Whitman spent his summer holidays. A young boy watches two birds nesting on a lonely part of the seashore. Day after day he watches them until the hen disappears, never to be seen again. The boy listens to the bereaved cock crying for his lost mate, finally lamenting his loss in the haunting phrase:

"We two, together no more".

The music expresses the watching boy, the infinite sadness of the cock and paints the whole atmosphere and details of the scene.

Many who read this essay will have learned the value of meditation and will know the importance of living in the present. Being busy is not in itself a virtue. There must be time to let the mind rest and there must be space to store the knowledge that may mature into wisdom.

Another Life

Behind this life, with its ever-changing series of events, the phantasmagoria of happenings, there is another life, where change is not and time is not—where there is only Being. Sometimes, when we listen to great music or splendid verse, when, looking at Nature, we become absorbed in her, sometimes we know this Reality beyond the temporal. Walt Whitman tried to find words for this experience:—

(continued on page 26)

The Forerunners

A "forerunner" of the Aquarian age can rightly be defined as one whose vision for a better future for humanity is allied to a pioneering effort to create the needed conditions and to bring about the needed changes in some areas of human life.

The whole of humanity and all life on the planet are entering together into the new experience of Aquarian forces and Aquarian principles. The new age is not reserved exclusively for those who may think and believe as we do and whose ideologies and actions we may approve.

One of the factors holding humanity back and slowing down the process of growth in consciousness has been the ruthless suppression and exploitation of hundreds of millions of uneducated and "underprivileged" peoples by the minority ruling classes in the huge land mass areas of the world including particularly Russia and China. Where the normal effects of the process of evolution are suppressed and frustrated, recourse to revolution frequently eventuates.

Any action taken to liberate these enslaved peoples by providing them with education, with recognition and restoration of their human dignity and worth as responsible contributors to their country's destiny is forerunner action. This action must ideologically and practically fit the existing conditions to be changed by applying not only the incentive for change but the means of bringing it about. In the most backward areas of human consciousness, changes to meet the new opportunities of the Aquarian era must be introduced as a *process*; over-ambitious demands for immediate effects would defeat their own ends. In the course of this twentieth century humanity has experienced, and continues to experience, this process of profound change and the inclusion and lifting of peoples hitherto almost totally ignored towards an ability to benefit from the marvels of modern education, science and technology.

In this context Lenin can be seen as one of the forerunners of modern times, responding to the Aquarian principle of the brotherhood of man. "He anchored his dream of international brotherhood in time and space and gave it a home on Russian soil."

(Ed.).

LENIN

by Irene Randall

*"Society can never think things out: It has to see them acted out by actors,
Devoted actors at a sacrifice. The ablest actors I can lay my hands on."*

God to Job, in Robert Frost's THE MASQUE OF REASON.

LENIN, christened Vladimir Ilyitch Ulyanov, was born in the small village of Simbirsk on the banks of the Volga river in the year 1870. One of five children, his childhood was a quiet, happy one. His father was a dedicated teacher, respected in the community, conventional in his political views and orthodox in his religion.

His mother was a warm, affectionate woman. She sang and read to her children and taught them to read and revere books at an early age. Her outstanding characteristic was the steady, warm flame of her unquest-

ioning devotion to her children. For in spite of their early middle class, their respectable and secure environment, all of her children were arrested at one time or another for revolutionary activities, and she would move near the prison or place of exile of the one whom she felt needed her the most. She never questioned the paths they chose; her only desire was to sustain and help them.

Lenin's father died at the age of 55 of a cerebral hemorrhage, as Lenin himself was to do at the age of 54. The death of his father,

followed shortly by the arrest of his older and much loved brother was the beginning of the change in Lenin from brilliant student to brilliant revolutionary.

Alexander, the older brother, had been a silent, studious boy. There was a quiet affection as well as a lively scholastic rivalry between the lads. While studying at the University Alexander had become involved in a student plot to assassinate the Czar. It was discovered, and Alexander was arrested. He assumed full responsibility for the crime, refused to implicate any of his companions and was hanged.

Abandoned by Friends

Alexander's group of "liberal" friends completely abandoned him and would not even talk with his mother when she desperately sought help and advice. The effect on Lenin was two-fold. Outwardly the path to respectability was barred to him and an unbridgeable gulf opened between him and the *régime* that had taken his brother's life. Inwardly he was inoculated with a profound contempt for the "liberal society" which had abandoned both his mother and his brother in time of trouble.

Because of his brother's actions Lenin was denied entrance to any university. On his own he studied and completed the full university course and passed the examinations needed for entrance into the study of law. Entrance as a law student was denied him also, so again on his own he studied and completed the required course in half the time allowed at the university and was finally allowed to take the examinations required to practice law. These he passed with the highest grade of all the candidates. He had a short career as a junior attorney in the village of Samara and began there also his first serious activities as a revolutionary.

From then on his life was one of imprisonment, long years of exile in Siberia and banishment from Russia, until he at last returned to lead the successful October revolution in 1917.

During his years of exile he studied world history and the philosophy of Marx and Engels, and gradually formulated his own philosophy. His was a philosophy of econ-

omics rather than one of politics. This was shown when he wrote the Constitution for The Union of Soviet Socialist Republics in the part named "The Declaration of the Rights of the Producers." His vision and goal were international; the uniting of all men through the economic power of the producers.

He had a profound distrust of all "ownership" except a collective one, and believed that individual ownership of land and business corrupted man and separated him from his brother.

He had a deep and firm conviction of the great possibilities of human development and knew that the real power in the world was economic. Politics were, to him, the front or window dressing used for the furtherance of any given economic system.

His evaluation of democracy was that it had always ended by serving those on top and in the middle (economically), lifting some of the poor to the point where they were seduced by the dream of ownership and in turn carried on the work of oppressing the very poor, creating a society in which the basic freedoms of speech, thought and action which it sought to guard were continually undermined by the lack of economic freedom; a society in which man's total nature and talents were given over to the competition of man against man required by a capitalistic economy.

Because of this lesson which he drew from history he was able to see only the harsh solution of absolute authority by a few at the top, and those few never to be corrupted by the dream of ownership nor pressured by men who "owned."

Lenin saw himself as the servant of an historical process. Persistent, stubborn directness of purpose that made use of all circumstances and stopped at no formality, was his characteristic as a leader. His politics, his theory, his philosophical, historical and linguistic studies (he mastered French, English, German and Italian) were undertaken for and controlled by his vision of uniting all men through the economic control of "The Rights of the Producer."

His short term goal was revolution, and Russia was the one country ready for this.

Russia and her fate were only one element in what he viewed as a great historical struggle upon whose outcome the fate of humanity depended.

During his years of exile from Russia he travelled and lived in all the countries of Europe, using, of course, to good advantage the languages he had mastered. He lived in London from 1900 to 1903, writing, publishing and editing *Iskra* the official organ of the Russian revolutionaries. *Iskra* means "the spark," and for its masthead Lenin used "Out of the spark shall spring the flame." Typically, *Iskra* was not merely a literary undertaking but a practical instrument used for revolutionary activity. Lenin was an extreme utilitarian. All of his acquired knowledge, his talents as speaker and writer, were used for one purpose. He was impatient of sentiment and time wasting. Not for him the long discussions and formless conversations of his brothers in exile. He spent much of his time writing and wrote a number of great and fundamental books on the agrarian question, on theoretic economics, sociology and philosophy.

Lenin's literary and oratorical style were extremely simple, indeed ascetic, as was his whole nature. This asceticism was not a principle, not a thought-out system, but simply an outer expression of inward concentration of strength for action. He possessed that mysterious, creative power that we call intuition: the ability to grasp appearances correctly at once, to distinguish the essential and important from the unessential and insignificant, and above all to use, practically and realistically, all that he sensed and saw. He was able to imagine the missing parts of a picture and see a united whole and to deal whatever blow was necessary at a given time to bring the parts together. This is, perhaps, intuition in action. He was a practical, intuitive visionary willing to pay any price whatsoever in sacrifice and suffering to serve the historical process to which he was dedicated.

He heard correctly and clearly the as yet chaotic voices of the awakening masses in Russia. He was not interested as were other leaders in the mobilisation of *bourgeois* public opinion, or the little citizen element in Russia. He detected clearly, palpably and physically, those gigantic forces accumulated

by history. He saw, heard and felt the force of the Russian workman and peasant, the soldier and sailor bewildered by three years of war "without meaning and purpose," ready at last to head the thunder of revolution and to pay back with a raging hate all those who had forced meaningless sacrifice and humiliation on them.

So he returned to Russia, timed perfectly the bringing together of those forces, and showed them what to him was the hypocrisy of the benevolent coalition government under Kerensky. To him it was a government which had gathered up, stretched out and sewn together the shreds of Czarist legality and converted it into a thin shred of democratic legality, no less corrupt than the original cloth from which it was made.

He even forsook for a time the ideal of internationalism, one of the cornerstones of his Bolshevik International Party, to assure the success of the October revolution. He fostered the signing of the Peace Treaty with Germany knowing full well that he was betraying the "producers" in Finland, Poland, France, indeed the world, by so doing. But continuing the war would have meant sabotage of his revolution.

Liquidation of Constituent Assembly

His next step was the liquidation of the Constituent Assembly, saying afterward: "The breaking up of the Constituent Assembly by Soviet power is the complete and public liquidation of formal democracy in the name of revolutionary dictatorship. It will be a good lesson."

Knowing that he and his kind were the avowed enemies of all past societies both within and without his country he began to emphasise the absolute necessity of terror. All signs of sentimentality, laziness or indifference had to be fought. He wondered at those who imagined they could complete the revolution in love and kindness. They mis-read the enemy he thought, and he was proved right; for the enemy of his new government was literally all the rest of the governments of the world and the power and influence they wielded. Afraid that the revolutionary flame in Russia would spread to the whole world there was no recourse but to use

their military and economic power to aid the remnants of the Russian army still under the command of the nobility.

Lenin's final revolutionary victory was little short of a miracle; to put together again a country so devastated and torn by years of war, revolution and famine (as many millions had died of starvation as of violence) was another miracle.

The enormous size of Russia and the many different ethnic and cultural backgrounds of her peoples in themselves made unity impossible without the weapon of terror. Yet Lenin's use of terror went oddly hand-in-hand with his opening of libraries and schools all over Russia that his people might learn to read and thus eventually learn to reason.

It was as though terror and power as such

were not personally important to Lenin, rather were they tools to be used. It is revealing and tragic that in the last month of his life he realised the utter cruelty of Stalin, who enjoyed terror, slaughter and power for their own sake and used them unnecessarily. Yet Lenin himself was too crippled and sick effectually to fight Stalin. He died with the sad knowledge that a cruel, sadistic man would command the structure he had built.

Yet he had anchored his greater dream of international brotherhood in time and space and given it a home on Russian soil.

Source material :

Life and Death of Lenin by Robert Payne.

Three Who Made a Revolution

by Bertram D. Wolfe.

Lenin by Trotsky.

The Flame of Genius

(continued from page 22)

"The eyesight has another eyesight, the hearing another hearing and the voice another voice"

and, determined to challenge us to look beyond events, he wrote, in another place:—

"Hast never come to thee an hour,
A sudden gleam divine, precipitating, bursting
all these bubbles, fashion, wealth?
These eager business aims—books, politics,
art, *amours*,
To utter nothingness?"

This does not really mean that we should lose interest in our jobs or our manner of living but rather discover how to see them in a new light.

When we learn to stand apart from the world, we shall realise how much the world needs us and how much there is to do here.

More, we shall find the strength for the task.



In Whitman's *Songs of Farewell*, the poet

looks back describing the orchards, wheat fields, lilac trees and the "yellow, golden, transparent haze of the afternoon sun". He discovers the secrets of the earth and sky; the voyages on the sea of life and accepts the end of life with all things in order.

He was a poet-philosopher who allowed the known and the seen to lead him into a vast timelessness where few have followed.

Whitman and Delius were inspired, but it is one thing to be inspired, to find the flame of genius burning in your breast; another thing indeed to accept the challenge, to stir the stumps, find pencil and paper, time and energy to set down the vision for the guidance, inspiration and enjoyment of those who come after. Most of us never try.

Delius and Whitman overcame criticism, set-backs, physical disabilities, poverty and hardship and gave us a new dawn, stripped of sophistry, fresh, roseate, at once peaceful and challenging.

Unesco: An Attitude of Mind—

by René Maheu, Director-General of Unesco*

UNESCO's ultimate objective is not simply technical; it is essentially and fundamentally ethical or moral in nature. UNESCO is not interested merely in the advancement of education, science and culture *per se*, no matter how great their intrinsic worth may be, for in the light of UNESCO's Constitution they are no more than a means and a way. The aim of UNESCO is the aim of the whole family of the United Nations, namely, peace. But a peace construed and pursued in a unique fashion, which governments had never before had the courage, one is tempted to say the candour, to proclaim openly as the rule of their concerted action.

UNESCO was founded on the belief that it is man in his own freedom who ultimately decides the course of history and chooses between peace and war ("wars begin in the minds of men" says the Preamble to the UNESCO Constitution) and consequently there can be no true peace unless there is a consensus of the mind for an order which the mind esteems.

What is that order? It is human dignity, which is expressed and particularised in the various human rights and whose reign is called social justice and love, or at the very least tolerance in the hearts of men. That is

why the founders of UNESCO proclaimed that "it is in the minds of men that the defences of peace must be constructed."

Education, science and culture are the domains that form and inspire the mind. UNESCO's mission, and the ultimate reason for its existence, lies in using these domains, I employ the word "use" advisedly, to establish in the very depths of the consciousness of individuals and peoples those conditions of justice and tolerance which in the final analysis govern freedom or slavery, life or death. . . .

For UNESCO, therefore, both the technical and the ethical aspects of its work are inescapably bound together, and UNESCO's existence is predicated on the continuance of this bond.

That is why all those who have had the honour to serve UNESCO are patently aware, since they have experienced it in their own lives, that UNESCO is not only an institution at the service of its member states but an attitude of mind and a voice directed at the conscience of every man.

*From an address to the U.N. Economic and Social Council, delivered in Geneva on July 7, 1966. Reprinted from the *UNESCO Courier*, July-August, 1966.

Recommended Periodical

The Beacon Editors again call the attention of *Beacon* readers to the *UNESCO Courier*, the monthly magazine of international science and culture published by the United Nations Educational, Scientific and Cultural Organisation with sales and distribution offices at UNESCO, PLACE DE FONTENOY, PARIS 7E.

Annual Subscription : \$5.00
15/-.

Single Copy : 0:50
1/6

Spiritual Impression

by M. E. Haselhurst

"Meditation . . . is primarily an orientation of the mind, which orientation brings about realisations and recognitions which become formulated knowledge."

"When the soul has learned to handle its instrument, through the medium of the mind and the brain, direct contact and interplay between the two becomes increasingly possible and steady . . ."

from FROM INTELLECT TO INTUITION, pp. 66 & 143.

MEN tend to think of spiritual impression as an experience essentially transient, rather magical, and wholly beyond control. In actual fact, although marked by such characteristics in its early demonstrations, spiritual impression is an outcome of the knowledge, understanding and application of occult science, the result of adherence to spiritual laws combined with right use of the mind. It is a demonstrable effect of the use of mind on levels more subtle than those normally contacted by man, and implies an awareness of that which IS rather than of that which appears to be. It involves use of the mind as the sixth sense, a synthesis of the other five senses but with a sensitivity that is more than the total of their capacity. This sixth sense makes man responsive to, aware of, impacts from higher mental, buddhic and atmic levels of consciousness. He becomes alive, as it were, in areas beyond the purely human, yet retains the capacity to "relate back" to the world of form, linking perceived truth to the realm of human activity, and resolving intuited wisdom into ideas expressible to, and capable of being understood by mankind.

In her book, *From Intellect to Intuition*, Alice A. Bailey points out (p. 125) :

"There is a kingdom of the soul which is in reality another kingdom in nature, a fifth kingdom. Entry into that kingdom is as much a natural process as has been the transit of the evolving life from any kingdom in nature to another in the process of evolution. When the senses, and all that they convey, are focused into that 'commonsense' which was the name that mystics such as Meister Eckhart gave the mind, they enrich that mind and open

up to it many states of awareness. When these activities can be negated and the rich and sensitive mind can be refocused in its turn, it becomes a sensitive apparatus, a sixth sense if you like, which registers the things of the kingdom of God, and opens up to man in deep meditation states of consciousness and ranges of knowledge which have hitherto been sealed to him, but which are just as much a part of the Whole and of the world content as any other field of investigation."

Spiritual impression comprises an experience beyond thought, but not beyond what have been termed the higher octaves of the mind. It comes on rare occasions as sudden illumination, but is far more likely to demonstrate as the outcome of sustained mental effort; of hard thinking directed toward some specific recognition which it is desired to achieve. At the peak of the mental effort there comes a point where thought ceases and ideas flow. The restricting, but also impelling, boundaries of the concrete mind drop away, leaving the abstract mind open to respond freely and joyously to Divine Mind.

The whole matter of spiritual impression is frequently limited in men's minds by the common tendency to personalise ideas. It is imagined as a process of giving and receiving, rather than as one of response and sensitivity. There is perhaps some element of reception in the experience but, except in the case of direct teaching by a Master, which is extremely rare, there is no giving in the normal context of that word. There is invoked flow, responsive recognition, realised contact, the harmonising of vibratory rhythms; whatever form of words is used tends to limit the reality, which concerns realised at-one-ment. The no-self, in what is usually a fleeting

experience of intensified livingness, functions as a conscious expression of the Divine Self.

Spiritual Impression

Spiritual impression denotes capacity consciously to respond to energies outside the scope of emotional or mental reaction. These energies may come from the soul, the monad, the Hierarchy, or from even higher sources of spiritual potency, but in all cases response involves responsibility for stepping down the energies, for translating the intuited truth into terms understandable by human minds. The reverse side of the experience is one of application and expression, putting the impacting energy to work on planes lower than those on which it normally manifests.

Spiritual impression does not come as a reward for "goodness" or in return for services rendered, nor is it an accolade of merit. It is, plainly and simply, a result of applying known esoteric principles in intelligent discipline of the personality, plus sustained effort to lift the thinking process to the abstract mental plane. In a sense it is not a personal experience at all, since it demonstrates on levels where the sense of separateness is non-existent, and the illumination it produces brings light to all who struggle and aspire.

Spiritual impression is largely a matter of effective co-operation, of partnership between the impressing agency and the individual "receiving set." It manifests in response to effort on the part of the lesser partner, and is qualitatively conditioned by the sensitivity and effectiveness of the receiving apparatus. Realising that "All that IS is ever present," it is clear that the clarity and intensity of the received impression depends on the capacity of the receiving mechanism to provide accurate recording, and to give knowledgeable and clear translation.

Dr. Annie Besant, in her book, *Avatars*, gives many evocative ideas relating to this matter of spiritual impression. She tells us :

"Careful consideration will reveal that there is a general inspiration that any one may share who strives to show out the divine life from which no son of man is excluded, for every son of man is a son of God."

"Ill do men judge the divine heart of the great Teachers . . . when they think that knowledge is withheld because it is a precious

possession to be grudgingly dealt out. It is not the withholding of the Teacher but the closing of the heart of the hearer . . . the want of the ear that hears."

This great teacher then speaks of the various keys—gold, and fame, and power—with which men lock their hearts and says, "unlock the heart and throw away the key and you will find yourselves flooded with a wisdom which is ever waiting to come in."

In seeking to understand spiritual impression, its *modus operandi*, its purpose and effect, it is needful to know something of the constitution of man and of the evolutionary spiral by means of which he is climbing back to his originating divine source. It is here that the mystic and the occultist join forces. For whereas the former sometimes experiences spiritual ecstasy as a result of accidentally touching the stream of divine life, the latter contributes the hard discipline of mental effort, and so transforms the accidental contact to an ordered process, in which results are certain if the due processes of spiritual law are faithfully followed. This does not mean that the results will always be the same, as they are in a properly conducted scientific experiment. Factors such as the actual composition of the atoms of the brain, previous karmic conditions, the length of esoteric training, the intensity of the aspirational effort, the extent to which mental training has been carried forward, will condition the invoked impression; what may be as brilliant flood-lighting in some cases, in others may be as the glow of a small candle. But results will come, and each such impression, rightly handled, will improve the quality of the receiving mechanism, thus increasing the potency of what should be a recurrent experience.

Intuitive Capacity

Spiritual impression is so closely associated with intuitive capacity that it is virtually impossible to separate them. As intuition manifests when instinct and intellect have been fully used, so does the mind reach a point where it works in yet another fashion. Instead of docketing, analysing, and re-applying existent knowledge, it re-orientates itself toward what occultists call the world of meaning, and becomes responsive to impression from sources hitherto unrecognised. In essence, the mind is used as the medium

of transmission to the brain of that which the soul knows.

It must be recognised that spiritual impression is not limited to individual experience. It operates on levels so far beyond the human mind as to make comprehension difficult and realisation impossible. Members of what is known as the Great White Lodge on Sirius impress the Lives who have their being in the centre known as Shamballa. From Shamballa, the Hierarchy receives impression in order that it may co-operate in implementing Purpose and Plan within humanity. Again, at the time of the Wesak Festival, the Buddha and the Christ send forth energies which make impression on both the Hierarchy and humanity. As the Tibetan tells us, the entire evolutionary history of our planet is one of taking in and giving out. Humanity's troubles are largely due to the tendency to take but not give. Here may lie an inkling to the significance of present-day trends toward remedying this "in but not out" process. Men are becoming increasingly sensitive to the need to share; to make some of the wealth of the world work for the common good of human beings, the criteria being need and not the capacity to return value. It may be that this trend presages greater mass sensitivity to spiritual impression with a consequent re-orientation of objectives and a general re-assessment of values.

The immediate urgent importance of an appreciation of the significance of spiritual impression is that, as again the Tibetan points out, "it will facilitate the presentation of those ideals which must condition the thinking of the new age." When this statement is considered in conjunction with recognitions already traceable in the patterns of human thought, it becomes apparent that students, aspirants and disciples carry the responsibility, quite irrespective of their individual aspiration, of doing everything possible to unfold and nurture the delicately adjusted, sensitive response apparatus that makes spiritual impression possible. At the same time, mental capacity must be expanded, to the end that sensed truth may be translated into useable ideas. The mind in its most subtle aspects has not only to receive the transient impression; it must also call into

activity the slower vibrations of the concrete mind, in order to produce thought forms capable of clothing the impression in mental matter and sending it, appropriately charged with emotional energy, to achieve effects in the world of form.

Spiritual impression can demonstrate despite outer circumstances; it depends on inner alert awareness combined with deep serenity rather than on particular conditions, no matter how favourable these may appear to be. It can and does come within the experience of time-pressured individuals, provided the pressure is guided and used to produce a point of high tension, and is not permitted to dissipate itself in physical or emotional disturbance. Such impression demonstrates frequently as a result of meditation, although formal meditation is not an essential factor in inducing the experience. The fundamental requirements are intense mental effort, carried forward without strain; one-pointed attention, unwavering purpose, and steady soul-orientation, plus all the prerequisites of pure living, study, and meditation that have gone to produce an integrated individual.

Recognition and Penetration

There are two words that throw particular light on the problem of spiritual impression: recognition and penetration. The impression, with the recognitions and realisations that spread from it, has not created anything new, but has stimulated an awareness of that which hitherto lay outside the range of consciousness. For a brief, high moment the veils of glamour and illusion are dissipated, revealing a fragment of reality, enabling man to penetrate in consciousness into the one life that can be hidden but not destroyed. The process is analogous to initiation. Each impression is a minor initiation, opening the way into new areas of consciousness, and enabling response to hitherto unidentified energies. Limitations are transcended, knowledge is shaken into new forms and assumes different relationships, significance is revealed, and life lifted to a generally higher level.

Spiritual impression is a positive experience, enabling man to establish relationship between the highest sources of his spiritual being, and his efforts to help implement the

(continued on page 32)

BOOKS AND PUBLICATIONS

The Living Stream by Sir Alister Hardy. Collins. 30/-

The Living Stream is the title Sir Alister Hardy has given to the book form of his Gifford Lectures delivered in Aberdeen in 1963-4. As well as early evolutionary thought these lectures are concerned with modern theory of the gene and selection, and with the recent development of the importance of behaviour as a selective force. Sir Alister then develops his theme in relation to social heredity and the question of the relation of consciousness and religion to external phenomena.

We learn how abundantly prolific were the many organisms launched into the stream of life, striving to hold their place, jostling for survival only to fall eventually out of the running. One is impressed by the many lines of evolution which came to an end, strewing as it were the shores of the river of life with outmoded forms. A line develops, flourishes for a while, no doubt adds its quota to experience, and then peters out for some reason or another. Such, for instance, were the huge animals which developed a powerful defensive armature which in the end led to their exclusion from the fluid, flexible thing which is life; perhaps there is a lesson for us here as we pile up defensive armaments thus wrecking any economy which might give us more freedom of movement.

There are technical discussions on DNA molecules and how they effect development over the generations, and a fascinating chapter on camouflage as a protective agent in persistence, which almost points to a group mind at work, some forms being of such structural skill that they cannot be simply a matter of physico-chemical action. It used to be thought that all development was due to internal mutations, but scientists are now paying attention to the effect of behaviour on the physical organism. Environment causes the animal to change its habit, and it is this change of habit which brings about changes in the organism. It is not a direct effect of the environment but the effect of a new pattern of habit, such as a forced change in diet necessitating development of a different shape of beak in a bird. New habits create new needs. Sir Alister believes that changing habits become the dominant factor in the process of evolution, but agrees that much research still remains to be done on the properties of living things.

His analysis of what is called "negative entropy" explains how everywhere there is a "running down" tendency but that the wasting energy is taken up by other organisms and used creatively so that energy accumulates once more and the living stream kept in healthy movement.

As his theme develops he touches on our own particular areas of thought and effort; the relation between what is "internal" and what "external" which he says should not be so firmly emphasised as with science and religion. The trend to-day is towards synthesis, towards a vision which sees manifestation and psychic processes linked in one living whole. We would agree that evolution can be seen more as social evolution, in terms of

whole species or populations or "groups" and not as individuals. He says behaviour is the plastic thing which creates the structure of forms. He suggests the study of telepathy may be important for the study of biology as a whole because there would almost appear to be some unseen unifying factor directing procedure, a "psychic blue-print" shared between members of a species, a plan of life setting up an internal standard." It is this plan in the group mind which indirectly selects its best expression. The plan is mirrored in each individual and interacts with the environment. Man himself can become more conscious of being conscious and experiment with conscious adaptation.

Sir Alister admires some old thinkers who believed that science revealed more and more of the nature of "God" in whom we live and move and have our being, and hopes we can soon have an ecology of religious experience. He asks "what are the real selective forces?" If "money now spent on physical and biological sciences were spent on investigations of religious experience it might not be long before a new age of faith dawned upon the world."

Having read the book, our minds go on pondering its many themes and adding our own thinking. How evolution is really the evolution of consciousness and how all living things have really been a striving towards the development of man so that man is the oldest being on earth. He is a tremendous experiment carried out by the Life of the planet itself, and to be more and more conscious of what is this experiment, this plan, and our part in it as individuals and groups, is our own tremendous adventure.

EMILY SKILLEN.

Great Lives, Great Deeds, by The Reader's Digest Association, Inc., Pleasantville, New York 10570 (Price \$3.98)

Great Lives, Great Deeds puts the spotlight on the most outstanding experiences of eighty-one men and women, known the world over by their achievements and service to humanity. They were truly "forerunners" of the new age now dawning upon mankind.

The Beacon has in past issues included a series of articles on a few of these forerunners. We know that there were and are many more. Men and women of one hierarchical standing or another serve consciously or unconsciously as forerunners of the new age.

This book has 575 pages with many colourful illustrations by prominent artists. Interspersed throughout are amusing anecdotes and vital facts about many of the lives portrayed, thus blazing lighted trails into the inner life these men and women led.

H.H.S.

Twenty Cases Suggestive of Reincarnation by Ian Stevenson, American Society for Psychical Research, New York (\$6.00).

The concept of reincarnation is one that has captured the minds of many from ancient times to the present. Throughout history we find philosophers, artists and laymen captivated by this belief.

Such names as Plato, Pythagoras, Plotinus, Origen, Schopenhauer, Rolland and Swedenborg come down to us, and literature has furnished us with much reading relative to this doctrine. But a collection of evidence, carefully compiled and investigated, has thus far not been furnished us.

In his *Twenty Cases Suggestive of Reincarnation*, Dr. Ian Stevenson has presented a thorough-going and well documented series of cases which offer much in favour of the theory of reincarnation. Prepared under the auspices of the American Society for Psychical Research, Dr. Stevenson's investigation has been carried into detailed and widespread areas, covering India, Ceylon, Lebanon, Brazil and Alaska. In each of these countries, with the aid of interpreters, he personally conducted researches of people supposedly remembering previous lives. The most promising examples appear to be those arising spontaneously among children, many of whom later seemed to have lost their recollections. The evaluation of all cases of reincarnation is necessarily difficult, since it involves the reliability of the memory of both the principal and of the witnesses.

As the author states:

"In studying spontaneous cases, psychical researchers have for decades used essentially the methods of the historian and the lawyer, and sometimes the psychiatrist, to reconstruct past events. . . . We can never escape in science, even in the laboratory, from human testimony of some kind, and the task is that of testing and improving rather than discarding such testimony. . . . In the study of the present cases I have tried to follow these traditional methods of law, history and psychical research. . . . I have gathered testimony from as many witnesses of these events as I could interview. And I have often interrogated the same witnesses at intervals of one to several years."

Inasmuch as reincarnation is more generally accepted among the eastern nations, it is not surprising that many cases suggestive of reincarnation issue from these areas. Usually the same pattern exists, wherein a child mentions to his family that he has lived previously, identifying himself with another person unknown to his immediate surroundings, possibly miles apart. In most cases, upon investigation of witnesses and documentary evidence, the details are corroborated. In each of the cases noted, Dr. Stevenson has furnished a complete report giving information.

An illustration was the investigation of a boy

named Prakash, living in Chhatta, India. At the age of about four, he began waking up in the middle of the night, running out of his house and begging the family to take him to Kosi Kulan to his old home and his folks. After many such attempts, the family finally consented and Prakash recognised his alleged relatives, and neighbours as well as portions of the house which he believed he had previously inhabited.

Again, in the case of Ranjith Makalanda of Ceylon, we are told of the child's repeated statements that his parents were English, with fair complexion, that he had lived before in England. He remembered wearing an overcoat, moving near a fire in the morning and watching wagons picking up the ice on the road. Later, he embarked alone for England, and found London familiar and comfortable.

Dr. Stevenson closes his book with a final chapter entitled, "General Discussion", in which he sets forth the different hypotheses that may account for various cases. Cryptomnesia, possession, genetic memory, extrasensory perception, identification with previous personalities, are all considered.

"So far as we concern ourselves with evidence for survival, we are not obliged to suppose that every case suggestive of rebirth needs to be explained as an instance of reincarnation. Our question is rather whether there are any cases, or even just one case, in which no other explanation seems better than reincarnation in accounting for all the facts."

Since not all readers will agree about any one case, and since not all can determine what constitutes evidence, the author states:

"I believe, however, that the evidence favouring reincarnation as a hypothesis for the cases of this type has increased since I published my review in 1960."

Finally we may conclude in the words of Prof. C. J. Ducasse in the foreword of the book:

"The twenty cases of such apparent and mostly verified memories which Dr. Stevenson personally investigated are not claimed by him to settle that question; but they do put it before the reader sharply. . . ."

Interesting in its content, comprehensive in its analysis, scholarly in its approach, this book is valuable not only to those unfamiliar with the subject but equally to the research student.

FLORA COBLENTZ.

SPIRITUAL IMPRESSION

(continued from page 30)

divine Plan in the outer world. In *The Externalisation of the Hierarchy* (p. 670) it is stated:

"To the spiritual Hierarchy the Plan involves those arrangements or circumstances which will raise and expand the consciousness of mankind, and enable men, therefore, to discover the spiritual values for themselves and to make the needed changes of their own free will, and thus produce the demanded

betterment of the environment, consistent with the unfolding spiritual recognition."

This underlines the importance of the impact of the living ideas which are reflected into the human mind during the experience of spiritual impression, ideas which in due course are precipitated as thought-clothed ideas, capable of accomplishing their fructifying work in the world of men. In such fashion the divine healing potencies are injected into the body of humanity, restoring the Plan on earth.

Moon Chart, 1967

IN all meditation it is of value for the student to remember that, from the standpoint of permanent benefit, it is easier to meditate effectively during the period from the new Moon to the full Moon, than from the full Moon to the new Moon. The first half of the lunar cycle is one of intensification, absorption and accretion: the second half is one of assimilation and distribution. More real progress over a long period can be made by observing this cyclic law.

Wisely utilising newly acquired energies keeps inflowing and outflowing channels open and prevents emotional, mental and psychical congestion which may otherwise be experienced, with their accompanying physical consequences.

1967	DAY	GREENWICH AND WEST EUROPEAN TIME	MOON	U.S.A. STANDARD TIME		DAY
				EASTERN	PACIFIC	
JAN	10	6.06 p.m.	new	1.06 p.m.	10.06 a.m.	10
	26	6.41 a.m.	full	1.41 a.m.	10.41 p.m.*	26
FEB	9	10.44 a.m.	new	5.44 a.m.	2.44 a.m.	9
	24	5.44 p.m.	full	12.44 p.m.	9.44 a.m.	24
MAR	11	4.30 a.m.	new	11.30 p.m.	8.30 p.m.	10
	26	3.21 a.m.	full	10.21 p.m.	7.21 p.m.	25
APR	9	10.21 p.m.	new	5.21 p.m.	2.21 p.m.	9
	24	12.04 p.m.	full†	7.04 a.m.	4.04 a.m.	24
MAY	9	2.56 p.m.	new†	9.56 a.m.	6.56 a.m.	9
	23	8.23 p.m.	full	3.23 p.m.	12.23 p.m.	23
JUN	8	5.14 a.m.	new	12.14 a.m.	9.14 p.m.*	8
	22	4.57 a.m.	full	11.57 p.m.	8.57 p.m.	21
JUL	7	5.01 p.m.	new	12.01 p.m.	9.01 a.m.	7
	21	2.40 p.m.	full	9.40 a.m.	6.40 a.m.	21
AUG	6	2.49 a.m.	new	9.49 p.m.	6.49 p.m.	5
	20	2.27 a.m.	full	9.27 p.m.	6.27 p.m.	19
SEPT	4	11.38 a.m.	new	6.38 a.m.	3.38 a.m.	4
	18	5.00 p.m.	full†	12.00 noon	9.00 a.m.	18
OCT	3	8.24 p.m.	new	3.24 p.m.	12.24 p.m.	3
	18	10.11 a.m.	full	5.11 a.m.	2.11 a.m.	18
NOV	2	5.49 a.m.	new†	12.49 a.m.	9.49 p.m.*	2
	17	4.53 a.m.	full	11.53 p.m.	8.53 p.m.	16
DEC	1	4.10 p.m.	new	11.10 a.m.	8.10 a.m.	1
	16	11.22 p.m.	full	6.22 p.m.	3.22 p.m.	16
	31	3.39 a.m.	new	10.39 p.m.	7.39 p.m.	30

NOTE :

Asterisk (*) indicates a.m. of the day after the day stated in the column for Greenwich Mean-time. (†) Eclipses of the Sun at the new Moon and of the Moon at full Moon. When and where Daylight Saving Time is in use, add 1 hour to the above times. U.S. times are sometimes marked a day earlier than Greenwich because the former are 5 to 8 hours earlier in time zones.

The three Festivals will be observed on the following days: EASTER, March 25; WESAK, April 23; and CHRIST'S FESTIVAL and WORLD DAY OF INVOCATION, May 23. (As the full moons of March and April occur early in the day (GMT), these Festivals will be observed on the day immediately preceding the actual full moon time.